

11-5-6
AN
APOLOGIE
For
LAY-MENS
WRITING
in Divinity.

With a short Medita-
tion upon the Fall
of Lucifer.

Written by
Sr. Richard Baker
Knight.

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To
My Worthily
much Honored Cousen
S^r. IOHN BAKER
of *Sissingherst* in the
County of Kent
Baronet.

SIR,



Cannot but
very much

honor you, as
being a flourishing
branch of that tree, of
A 2 which

The Epistle.

which I am but a
withered bough; and yet
more, for the many ex-
cellent parts of piety
and morality that are
in you; which as they
are an ornament to your
own person, so they
make your person an or-
nament to all your Fa-
mily; whereof as a mem-
ber I have resentment

The Epistle

in a very great degree ;
and therefore have de-
dicated this small tract
to the Memory of your
Name ; not so much to
be a monument of your
Vertues, which will al-
wayes be a monument to
themselves, as of the
great Respect and Love
I beare you, no lesse then
owe you. I may justly cal
it

The Epistle

it a tract, seeing I have
beene drawn to write it,
as it were by violence;
least I should yeeld my
selfe guilty of prophane
presumption, for wri-
ting in arguments of
Divinity, being but a
Lay man; For there
are some have censured
it no lesse, and me no
better; but the best is, I
need

Dedicatorie.

need not their voyces; It
is sufficient for me, that
there is warrant enough
in the Scriptures, for it;
allowance enough in the
best writers, for it; and
testimony enough in the
practise of all ages for
it; but most honoured
Cosen, if notwithstanding
all this, the cause
shall happen to bee a
looser.

Dedicatorie.

looser by my defending
it ; I shall then intreate
you, to accept it, withre-
flecting upon your own
worth ; and if you finde
in it , nothing that is
worth your reading ; at
least you shall finde by
it, his love and affecti-
on, who will ever bee

Your truly loving Cosen
to serve and Honor you

Richard Baker.



AN
APOLOGIE
for Lay-menswriting
in Divinity.



Am very ten-
der to speak
in an Argu-

ment, that may any way
be drawne to trench up-
on the cleargie ; whose

B calling

An Apologie for.

calling I Reverence; and
whose Persons I respect
Tanquam Angelos Dei; but
who can bee patient to
heare the Ignorant mur-
muring of some men
who as though they
would cloyster up Gods
spirit, and not suffer it
spirare ubi vult; to breathe
where It listeth; Exclude
lay men wholly, from
handling matters of Di-
vinity; and as if they rec-
koned

or. *Lay mens writing.*

and named them, in the number of those, of whom
God said ; What hast
thou to doe, to take mine
ordinances in thy mouth;
seale up their lips, and
take their Pennes from
them, for setting forth
Gods Glory, either by
Observations upon pla-
ces of Holy Scripture; or
by Meditations in the
Law of God. Not unlike
to Davids brethren, who
B 2 mur-

An Apologie for
murmured at *David*, and
upbraided him with In-
solency ; for that being
no Profest souldier, nor
One of the Armie ; hee
durst presume to talke
of matters of warre
and especially of En-
countering with *Goliath* :
when yet we see, the King
allowed him to under-
take it ; and God mira-
culously prospered his
undertaking it. For, are
there

Lay mens writing.

and there not some, that in
like manner, charge lay
men with Insolency; for
that, being no Profest
Divines, nor at all of the
Clergy; they presume to
enter upon Clergy mens
worke; and to entermed-
dle with matters in Divi-
nity? when yet we see,
the Governours of the
Church allow them to
doe it; and God often-
times most eminently
prof-

An Apologie for

prosper them, in the
doing it. And thus, whilst
these men seeke to Vin-
dicate a Priviledge, to
the Body of the Clergie;
they lay an aspersiō, up-
on the Heads of the
Clergie; and whilst they
make lay men guilty of
Intrusion, by offering to
enter upon Church mens
offices; they make them-
selves guilty of a farre
worse Intrusion, by offer-
ring

Lay mens writing.

the ring to censure their su-
perious actions. It may
therefore bee a labour,
not altogether vaine,
(least such opinion
should gather strength
from mens weakenesse,
and grow at last, to bee
fed with Reasoning,
which is yet nourished,
but with murmuring) to
make it appeare, that lay
men are not of such un-
circumcised lips, but that
B 4 they

An Apologie for

they may lawfully speak
the language of Canaan;
and therefore, that nei-
ther they are any intru-
ders upon the borders of
the Clergie, when they
write in Arguments of
Divinitie; Nor the Over-
seers of the Church com-
mit any oversight, in al-
lowing them to do it. It
seemes, It is conceived,
They have the like ad-
vantage over Lay men,

Lay mens writing.

as Chremes in Terence had
over Menedemus; and that
they may say to them, as
he said to him; *Tantumne
est ab re tua otij tibi, aliena
nt cures, ea, ne nihil quæ ad
te attinent?* but as Menede-
mus justly Replyed; *Ho-
mo sum; Humani a me nihil
alienum puto;* so a lay man
may as justly answer,
*Christianus sum; Christiani
a me nihil alienum puto.* It
is true; there are many

An Apologie for
Functions so peculiar
and proper to the Cler-
gie ; that they are not at
all faisible by a Lay man;
but is Knowledge in Di-
vinity, and Expressing
such knowledge by wri-
ting, any of these Functi-
ons ? None but a Clergie
man, can consecrate the
Bread and Wine in the
Sacrament : but to Dis-
course of the Nature
and properties of a Sa-
crament,

Lay mens writing.

crament, what hinders
but a Lay man may bee
capable to doe it ? To
Pronounce absolution of
finnes to them that are
penitent, is a worke that
none can truely doe but
a Cleargy man ; but to
write of the Nature of
Repentance, and of the
Conditions of such Ab-
solution ; what hinders
but a Lay man may bee
able to doe it ? *Concionari*
E

An Apologie for

E suggestu ; To preach
publikely in the Church;
is as unlawfull for a Lay
man, as It is for a Private
man to take upon him, to
be the Kings Herald: but
to make Observations
upon places of Scripture;
is no more unlawfull for
a lay man; then It is for a
private man, to make ex-
planation of the Kings
Proclamation. May wee
not justly then, revive
here

Lay mens writing.

here the old Exclamati-
on; *O Tempora; O Mores;*
was there a time, when
Saint *Ambrose*, scarce yet
a Christian, was Elected
and allowed to bee a
Christian Bishop; and
consequently to Preach
publikely the Doctrine
of the Gospell: and are
the times so altered now;
that a Christian borne;
bred and brought up at
the Feet of Christian
Gamaliels

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Camaliels; shal be thought unworthy to publish writings in Divinity? and why thought unworthy? Is not this the Prime reason; least the Doctrine of the Gospell should be tainted with Errours; and receave impurity from Lay mens writings; and therefore None but Clergymen, fit to doe it. But who sees not that this Reason is thrust upon Lay

Lay mens writing.

Lay men thorough Clergy mens sides? For, are all Clergie mens writings, free from such taynting? Was not *Origen* a Clergie man? yet how many; how grosse Errours had their originall and beginning from him? Was not *Tertullian* a Clergie man? yet if his writings be arraigned of Hæresie; hee wil scarce be found worthy to have his Clergie. And

An Apologie for

And not to insift upon
the Antients; (of whom
scarce One, is *sine Nævo*)
Is it not so also with the
Modernes; and not with
the Ordinary Flock one-
ly, but even with the *Ari-
etes Gregis*? Was not *Ar-
minius* of late, an *Ari-
es gregis*, a Cleargy man?
yet how doe his writings
swarme with errours? By
this Reason then, both
Clergy & Lay, are like to
fall

Lay mens writing.

fall into an equall degree
of præmunire; & so either
Both of them to bee Ex-
cluded; or Both of them
to be Admitted. But why
should It be feared, least
the Doctrine of the Gos-
pell should bee tainted
with Errors, by Lay mens
writing? Is it, becaus they
cannot attain to a sufficiēt
portion of Divine Know-
ledg? but what should
hinder, that a lay man
may

An Apologie for

may not attaine to as
much knowledge, that
It may as iustly bee said
of him, as was said of an
Antient, *Doctissimus Un-*
diquaque Varro? For what
would they make Lay
men to bee? would they
have them bee thought
onely grosse-headed fel-
lowes; so incapable of
Learning, that they ne-
ver goe further, then *Pu-*
erilis and their Accidens?

As

Lay mens writing.

As though to attaine to
Legit ut Clericus; were the
uttermost height of a
Lay mans learning? Doth
not the whole staire case,
by which all Learning
Humane and Divine, is
ascended up by, lye open
before them? Have they
not alike Gifts of Na-
ture; alike helpes of Art?
have they not as much
conference with Lear-
ned men; as much plenty
and

An Apologie for
and supply of Bookes?
have they not equall lei-
sure to study; equall will
and Desire to learne? and
indeed, what One step, in
the whole Ascent of
Learning is wanting to
them? To say; they
want yet the steppe of
taking Holy Orders; this
will prove nothing to
this purpose. It is in-
deed a high steppe, in
the Ascent of Sacred
Cha-

Lay mens writing.

Character ; but in this
of Knowledge, It seemes
to bee no step at all. For
doth conferring of Holy
Orders, conferre any
thing to Knowledge ?
If this were so : then
most likely, It should
have done it, when
Christ, a most powerfull
Agent in all hee did,
conferred Holy Orders
upon the Apostles, but
It appeares, this gave
them

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them no knowledge.
They who thinke, the
Apostles were made
Priests and receaved Ho-
ly Orders by vertue of
those words of Christ at
the Institution of the Eu-
charist, *Hoc Facite*, (as
some there are that think
so) let them shew, that af-
ter these words, they
continued not as very
Ignorants in the Myste-
ries of salvation as they
were

Lay mens writing.

were before. It will appear, their Illumination came not with *Hoc Facite*; but with *Insufflavit in eos*: when Christ breathing upon them said; *Accipite Spiritum Sanctum*: & not then, Compleate neither, till Ten dayes after his Ascension, when the Holy Ghost Descended, and sate upon them in Cloven Tongues. So as, the wonder

An Apologie for

der which the Iewes
made at Christ; how hee
came to bee so learned,
who had never learned;
was continued in the A-
postles, how they came
to speeke so many
Tongues, who were ne-
ver taught any. But Mi-
racles ceased with the
Apostles times: and wee
have no Miraculous lear-
ned men, no Ægyptian
Anthones, now a dayes:
None

Lay mens writing.

None that attaine to
Learning by miracle: All
Divine Knowledge now,
comes in by these words
of Christ, *scrutamini*
Scripturas, by searching
and studying the Scrip-
tures. It cannot be Deny-
ed, but that our Church
is now stored with Lear-
ned Divines; with admi-
rable Preachers : with
profound and sound In-
terpretors, as much as
C this

An Apologie for

this, or any other particular Church, ever was or is; but can wee attribute this, to their taking orders; or to their taking paines? Is there any of them, of whom it may not be said: *Multa tulit scitq; puer, sudavit & alsit?* If then *Scrutamini Scripturas* bee the onely way now left, for attaining of Divine Knowledge; and if Lay men have their

Lay mens writing.

ti- their Warrant from
was Christ for this *Scrutami-*
ri- *ni Scripturas* ; and that
ing where Christ gives a war-
ng rant, God gives a Bles-
of sing ; what should hin-
may der, that a Lay man,
fe- may not attaine a suffi-
sit? cient portion of Know-
rip- ledge, after edifying
way himself, to Edifie others;
ing and having such Know-
ge; ledge, why not fit, or
ave rather indeede bound

An Apologie for

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Apostles were made
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Lay mens writing.

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An Apologie for

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Christ for this *Scrutami-*
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where Christ gives a war-
rant, God gives a Bless-
ing ; what should hin-
der, that a Lay man,
may not attaine a suffi-
cient portion of Know-
ledge, after edifying
himself, to Edifie others;
and having such Know-
ledge ; why not fit, or
rather indeede bound

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to communicate it to others? Vnlesse we thinke such Knowledge to bee none of the Talents of which Christ in the Parable saith ; that an account shall bee required. Are they commanded to search, and shall they not bee allowed to tell what they finde? May not men have *Sacras Dotes*, though they bee not *Sacerdotes*; and may they have them
and

Lay mens writing.

and shal they be Denyed
to use them? shal a Godly
man meditate in the
Law of God, Day and
Night; and shall Gods
Blessing such meditati-
on, bring forth nothing,
that may bee worth the
writing? Or if any thing
of worth, by such Medi-
tation be brought forth;
shall it therefore bee cast
forth, because written by
a Layman? What were

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this, but to appoint God,
by what Messengers hee
shall send his Presents,
Or rather, to refuse his
Presents, if he send them
not by messengers, of our
appoyntment? Not much
lesse, then as if the Apo-
stles should have refused
to be instructed of Christs
Resurrection, because
they were women, and
none of the seaventy Dis-
ciples that told them of
it.

Lay mens writing.

it. As therefore there is
no reason to exact writ-
ting in divinity, of every
Clergy man; seeing such
ability, is not *Dos Ordinis*, but *Hominis*, Not a
Dowry of the Order, but
of the Person; so there
is no reason to Deny
writing in Divinity
to every Layman; seeing
such ability is *Dos Ho-*
minis, non Ordinis, a
Dowry of the Person,

An Apologie for

and not of the Order. It makes indeed the sweetest Harmony ; when Learning and Holy Orders, meet in one Person together, but yet asunder, they are not to be despised : *Ἐκ τῆς ἀντίθεσεως τῆς διῶν ἐρευνῆς ἀρετῆς* : It is a wrong to God himselfe ; to refuse to make use of either his gifts or his blessings , in whomsoever they are found to be.

If

Lay mens writing.

If I should here challenge *Moses, Ioshua, David, Salomon,* and the Prophets; all the Pen men of the old Testament, to bee of the number of Lay men; No man I thinke could iustly deny them to be so: for though there be divers kindes of Unction; as *Regalis, Prophetica* and *Sacerdotalis*: yet they are all distinct, and enter not common

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with One another, and therefore when *David* entred into the house of God, and did eate of the shewbread, hee did that, which was not lawfull for him to doe; but onely for the Priests: It was not his *Vnctio Regalis* or *Prophetica*, that could Priviledge him to doe it; and if there had beene in him, any degree of Sacerdotall Vnction

Lay mens writing.

tion ; It should not
have beene as absolute-
ly unlawfull for him to
doe it, as for them that
were with him. But to let
the other stand by ; may
we not bee peremptory,
to take *Ioshua* and *Salomon* ;
who were neither
Priests nor Prophets ;
but *puri pnti Laici* ;
yet Both of them, writers
and Penne men of holy
Scriptures? You will say;
these

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These were men Divine-
ly Inspired ; and these
Gifts in them, were ex-
traordinary, which in
Lay men now a daies are
not to be expected ; It is
true, neither for our pur-
pose is it requisite, they
should : It is enough for
us, that God at all times
hath vouchsafed to Lay
men, his Grace of Divine
Knowledge ; and if of
extraordinary Know-
ledge

Lay mens writing.

ledge ; wee may well think, of ordinary, much more.

Next to the worke it selfe, of Penning the Scriptures: that worke of the seaventy Interpreters; is in matter of Scripture the greatest that ever was done, and what were those seaventy Interpreters ? were they not most of them, if not all of them, Lay men ?
For

An Apologie for

For how else could they
bee fixe out of every
Tribe ; as all Historicall
Authors make relation !
If then Lay men were the
first Penners of Scrip-
ture ; and Lay men the
first Interpretours of
Scripture ; shall they
have this for their la-
bour, that Lay men shall
be excluded ; from med-
ling with Scripture any
more ? but seeing they
have

Lay mens writing.

have beene thought
worthy to bee Gods In-
struments in the greater,
how can it bee thought
or who can thinke it un-
worthy to be his Instru-
ment in the lesser?

There are some indeed
that allow not Lay men,
to read the Scriptures, &
think that this *Scrutaminis*
scripturas, is no Generall
precept: but that lay men
must take them at second
hand

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hand:and they,no doubt
have reason to tye up
Lay mens handes from
writing ; who close up
their Eyes from Rea-
ding : but for men that
allow Lay men to Read,
and yet Deny them to
write ; what can be con-
ceaved more Incongru-
ous?much like, as if they
would allow men to
marry, and not allow
them to have children ;
or

Lay mens writing.

or if to have Children,
yet not to be Legitimate;
for, what is their wri-
ting, but as it were the
Issue and Off-spring of
their Reading! Not, that
every one that Reads,
must presently be a wri-
ter; no more then every
One that marries, of ne-
cessity hath Children;
but that where the One
is lawfully permitted,
the other cannot rea-
sona-

An Apologie for
sonably bee Denied.

You will perhaps Infer, that if lay-men be allowed to bee writers in Divinity ; they may as well be allowed, to bee Assistants in Councils, where Points of Divinity are Determined, and who ever heard of such Assistants ? but may wee not more truely say, who ever heard of such an Inference ? as though because

Lay mens writing.

cause a man can discourse well, of the qualities and conditions required in the Counsellor of a King ; we should thereupon conclude him presently to bee of the Kings Counsell ? For though wee allow of lay Divines : yet we are no Patrons of Lay Elders : though wee give them place in Theologicall meetings ; yet wee give them

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them no Seates in Ecclesiastical Tribunals; They may bee reckoned *Inter Scriptores Ecclesiasticos*: though not in the reckoning of *Patres Ecclesiae*. And yet even this Assistance of Lay men in Councils, not perhaps so strange a matter, as they would make it. Doth not *Nicephorus* in his History, make mention of a Lay man, who
in

Lay mens writing.

in the *Præludium*, I may
say, of the Great Oecu-
menicall Nicene Coun-
cell, spake some words
that were harkned to
with great attention;
and gave no small fur-
therance to the businesse
in hand ? And not to
stand gathering up such
crummes ; Did not the
Councils assembled by
the Apostles themselves:
Did not this first Coun-
cell

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cell of Nice, & indeed all
antiquity, admit alwayes
Lay men to bee amongst
them? did not Pope *Adri-*
an himself admit lay men
in the Councell of *Late-*
ran? and did not Pope *Ni-*
cholas in another Councel
give a reason for it, that
seeing Faith is Catho-
like and common to all
men; It therefore belongs
as well to Lay men as to
Priests; to be admitted in
place

Lay mens writing.

place, where Controversies of Faith are handled?

And why may not the Opinion even of *Arminius*, in this point have its weight: seeing it is not reckoned amongst his Errours, who in Councils holden for Composing Controversies in Religion, would have laymen to bee admitted, and to have their voyces? which is indeed no more then

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than for which, *Gregorius Neocesariensis*, an Ecclesiasticall writer, allea-
geth a Canon that makes
it lawfull.

But why then is it said,
the Priests lips shall pre-
serve Knowledge? For if
Priests be appoynted the
Keepers of Knowledge;
what have Lay men to
doe, with any thing in
their Keeping ? But of
whom was this spoken?
was

Lay mens writing.

was it not of Priests under the law ; who were Priests, Borne all ; not made Priests, as Ours are ? and Knowledge might well be then tyed to the Priesthood ; when the Priesthood it selfe, was tyed to one Tribe ; but now that the Priesthood is set at liberty ; and no longer tyed to One Tribe ; now, Knowledge also is set at Liberty ; and

D

no

An Apologie for

no longer tyed to the
Priesthood. And though
we bee not all Priests in
office, yet wee are all
Priests in capacity; as be-
ing capable of that
knowledge which is re-
quired in Priests: and
that which Saint Peter
cals *Regale Sacerdotium*,
the Royall Priest-hood,
extends no lesse to lay
men, then to them of the
clergy. But chiefly per-
haps

Lay mens writing.

haps, It is justly said; The
lips of the Priest shall
preserve Knowledge,
because to their custo-
dy were committed the
Bookes of the Law; and
they appoynted to Read
and expound them in
their Synagogues. But
what makes this against
Lay men now; to whom
the Bookes of the Law
and of the Gospell, lye
as open as to Clergy
D 2 men

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men themselves ? and
of whom It is said ;
They shall bee all *Docti*
à Deo ; and shall know
God , *à Maximo usque*
ad Minimum ; Not
that the Teaching of
Cleargy men should be
neglected , but that
the Learning of Lay-
men should not bee
contemned. Or may wee
not conceive ; It is justly
said ; The lippes of the
Priest

Lay mens writing.

Priest shall preserve
knowledge ; because in
them, It is a necessary
Duty ; where in Lay
men, It is but a volun-
tary service : In them
It is done *Ex Officio* ;
and as Incident to their
calling, where In these,
It is done of Devotion ;
and out of their Christi-
an Liberty : yet as from
Those, It may iustly be
D 3 exacted

An Apologie for

It cannot justly bee refused. Or lastly perhaps, Is it not *signanter* said: The lips of the Priest shall preserve Knowledge, because the *Viva Vox* of publike Instructing, which is the work of the lips, is properly belonging to the Office of the Priest; but It is not said; The Penne of the Priest shall preserve Knowledge

Lay mens writing.

ledge ; because to Illustrate or Demonstrate by writing, which is the worke of the Penne, hath alwayes beene allowed, as Common with the Layity. If *Origen* had gone no further then the penne : had onely written Treatises in Divinity, whereof hee writ many; as also *Tertullian* did; before hee entred into Holy Orders; he had ne-

An Apologie for

It cannot justly bee refused. Or lastly perhaps, Is it not *signanter* said: The lips of the Priest shall preserve Knowledge, because the *Viva Vox* of publike Instructing, which is the work of the lips, is properly belonging to the Office of the Priest; but It is not said; The Penne of the Priest shall preserve Knowledge

Lay mens writing.

ledge ; because to Illustrate or Demonstrate by writing, which is the worke of the Penne, hath alwayes beene allowed, as Common with the Layity. If *Origen* had gone no further then the penne : had onely written Treatises in Divinity, whereof hee writ many; as also *Tertullian* did; before hee entred into Holy Orders; he had ne-

An Apologie for

ver for that , beene re-
proved by the Church:
but when hee would goe
as farre as the lips ; goe
up into the Pulpit ; and
Preach publikely to the
People, being yet but a
Lay man: This was to in-
trude upon the Priestly
office, and for this he was
justly censured a Trans-
gressor : and yet even in
this too, there were Bi-
shops of that time, and
those

Lay mens writing.

those no meane Ones
neither, that appro-
ved his doing, and
brought Examples to
excuse him.

But is it not said, that
No Scripture is of pri-
vate Interpretation; and
how is it not of private
Interpretation, if pri-
vate men Interpret it?
Indeed no more, then
if Clergie men Inter-
pret it: For it is not the
D 5 per-

An Apologie for

person of the Interpreter;
but the manner of
Interpreting, that makes
it to be private; and there-
fore a Cleargy man, may
make it of private In-
terpretation, if he follow
his private sense ; and
have no Guide but his
owne Spirit ; and a Lay
man may make it, of no
private Interpretation, if
he be guided by the con-
duct of the spirit that
writ

Lay mens writing.

writ it. In many cases, no
doubt, the Rule upon
which to ground our
consideration, is *Quis*,
and not *Quid*: but are
there not many Cases al-
so, in which the Rule is
Quid, and not *Quis*? when
Saint Paul saith ; *Omnia*
Probate ; quod bonum est,
tenete : doth hee not re-
ferre us rather *Ad Res*
then *ad Personas* ? if Moses
had considered *Quis* and
not

An Apologie for

not *Quid* : hee had
never intertained the
Instructions of his Fa-
ther in Law *Iethro*, as
being a Gentile. How
many Bookes, are a-
amongst learned men
held in high account,
whose Authors yet are
altogether unknowne ;
and would you have
them bee rejected ; be-
cause perhaps the Au-
thors of them, were but
Lay

Lay mens writing.

Laymen? shall you not
in so doing, reiect ma-
ny excellent Writings
of the Antient Fathers,
who writ many of their
Bookes, before ever
they entred into Holy
Orders? How much
better may that bee ap-
plied to Lay men here,
which Christ spake in his
owne case; if I have spo-
ken ill, reprove me in it:
but if I have spoken
well,

An Apologie for

well, why doe yee strike
me ? and if no man can
call God, Lord ; but
by the Holy Ghost ; may
wee not bee sure, that a
Treatise, orthodoxly
and piously written in
Divinity: is a *Spiritu san-*
cto ; a worke even of
God ; whosoever be the
Ministeriall Author ? If
Christ were *Flos Horti*,
a Flower of the Garden ;
then indeed None but
Gardi-

Lay mens writing.

Gardiners should have
Right to gather him ;
but seeing he is *Flos cam-*
pi; a Flowre of the Field:
Now he lies open for all
to gather; and Gardiners
have no more Right,
nor meanes to gather
him then any other. If
the Scriptures were as
the *Sanctum Sanctorum*
of the Temple ; into
which none might enter;
but the High-Priest; then
indeed,

An Apologie for

indeed we might well
thinke them to be *Adyta*
non aduenda ; No matters
for Lay men to bee suffe-
red to meddle with : but
seeing they are as the *A-*
trium, the common re-
ceptacle of all ; and that
Not onely all may come ;
but to which all are In-
vited to come ; and bla-
med if they come not,
what should hinder, why
a Lay man being conver-
sant

Lay mens writing.

fant with them, may not
be Intelligent of them; &
why Meditating in them,
Day and Night, he may
not bring forth something
worthy of the light? It is
said to be a Tenet among
the Turkes, that their
Alcoran which is their
Scripture ; is not to bee
Vnderstood by study,
but by Illumination ;
and that Illumination is
proper to their Priests ;
and

An Apologie for

and never influenced
upon the Laitie ; but I
hope, this Tenet for un-
derstanding our Scrip-
tures, shall take no hold,
amongst us Christians.
To conceave that Lay
mens writing in Divini-
ty ; is an Affront to the
Cleargy ; is the conceit
of Ioshua in his Non age;
a simple conceit ; It is ra-
ther a Glory, and ought
to bee a Ioy unto them :
For

Lay mens writing.

For what greater Ioy to
a shepheard, then to have
his Flocke thrive? what
greater Glory, to a Ma-
ster, then to have his
schollers prosper? and
what are Lay men to the
Cleargie, but as sheepe to
Pastors; and as Schol-
lers to Masters? who
knowes not that Clergie
men bee as Pilots in the
ship of the Church; and
worthily sit at the Helme;
and

An Apologie for

and Is it any preiudice to
them, that Lay men bee
suffered to row at the
Oare ? who doubts but
Cleargie men, are as
Captaines and Leaders
of Gods Armies : and
may not Lay men there-
fore be allowed the place
of souldiers, in fighting
Gods Battles ? Cleargie
men no doubt, are the
Prime Laborers, in Gods
Har-

Lay men's writing.

Harvest; but may not lay men therefore be allowed to be Gleaners? Though Clergie men be distributors of Christs whole loaves; yet without any Preiudice to them; Lay men may be permitted to gather up the Fragments. Is it not enough, that Lay men strike saile to the Clergie, as they passe by, but they must be wholly excluded from
fol-

An Apologie for
following the Fleet?
Would not *Moses* have
said in this Case; Envy
ye for my sake? would
God that all the Lords
People were Prophets:
that so, whilst many
bring in, to the Gazophi-
lacium of the Church,
though but every One a
little, a greater treasure
may sooner be gathered,
then when but a few
bring in, though Every
One

Lay mens writing.

One a great deale. And
(not to beare too hard a
hand upon Lay men) Is
it not congruous that as
Clergie men are permit-
ted to doe many things,
which yet more proper-
ly belong to the Layity ;
so Lay men, may bee al-
lowed to do some things,
which yet we may grant,
more properly to belong
to the Clergie. And have
I not now, spoken a
word

An Apologie for

word, which with men
that are not contentious,
may justly give a period
to the Question ; or ra-
ther make it, without
question ? For, though
Lay men be not allowed
to write in Divinity, and
to Publish their writings,
of their owne heads ; yet
at least, It cannot be De-
nyed, as a thing fit to be
permitted by superiors.
For so, all Inconvenien-
ces

Lay mens writing.

ces Pretended will be a-
voyded; Neither Schism
will bee occasioned;
Nor Errours Creepe in;
Neither Laymen will be
Denyed the Use of their
Talents; Nor Clergie
men abridged, in the
honour of their Calling;
but all will bee done in
that decent order, which
is fit to bee Observed, in
the Israell of God; and
in the Flock of Christ.

E

For

Lay mens writing.

For indeed, though
Scripturæ be
said to all; and all in Ge-
nerall are Commanded
to search; Yet all doe not
Search; but the greatest
number, are willing to
take their ease, and leave
Searching to them that
will. Againe, of those
that doe Search, all doe
not find; but whether
by Carelesnesse, or by
being Dymme Sighted,
in

An Apologie for

in stead of Finding, they
oftentimes Loose them-
selves ; Againe of those
that doe Find ; All, find
not matter of worth ; but
matter perhaps of Diffi-
culty, or Curiosity ; per-
haps Straw or Stubble,
fitter to be burnt, then
brought into the Barne ;
Againe of those that find
matter of worth ; All, is
not presently such, that
seemes such in their
E 2 owne

An Apologie for
owne Eyes ; It must not
therefore be done heere
as was done in Israell,
when there was no
King ; every one to
doe and write what
hee list, but wee have
Reges and *Regentes* ;
Men *Positos quasi in*
Specula, set as it were in
Sentinell : to whose
Care it is Commit-
ted ; *Vt Ne Quid Ec-*
clesia

Lay mens writing.

clesia Detrimenti capiat,
that the Church bee
not any way endam-
maged : who amongst
their other Honorary
functions, are to over-
looke such Searchers;
and to Examine, what
It is they finde ; and if
they finde their Findings
to be for substance, such
as *Recedes* not from A-
nalogie of Scripture; and

Laymens writing.

for Use, such as may
Conduce to the edifica-
tion of the Faithfull;
Then It is their Parts, of
Private to make it Pub-
lick ; and to receive it,
though but as the poore
widdowes mite, into the
Taxophylactum of the
Church, that so, not so
much as the Fragments
of Christs Loaves may
be lost ; but all gathered
up, and put into Ba skets.
This

An Apologie for

This Restraint, of Pub-
lishing Bookes without
Licence ; is, no doubt, a
laudable Custome in
the Discipline of the
Church ; but yet a Cu-
stome, of which it may
be said, *Non fuit Sic ab
Initio* ; For in the first
times, and even to these
last times, both Cleargy-
men, and Laymen,
might write what they
list ; and Publish what
E 4 they

An Apologie for

they writ; which perhaps
made *Salomon* say, *Facien-*
di Libros nullus est Finis;
but now at last, the Do-
ctrine of the Gospell be-
ing thoroughly sifted,
and settled; It hath see-
med good to the Gover-
nours of the Church, to
make a Restraint; yet so,
that even those, who al-
low not Lay men to
Reade the Scriptures
without Licence; yet
with

Lay mens writing.

with Licence, allow them to write of Scriptures; and would it not be strange, if our Church which allowes Lay men to Reade the Scriptures without Licence; should not with Licence, allow them to write?

But because my selfe a Layman, speaking for laymen; may bee thought partiall in the Cause;

An Apologie for
or rather, because Rea-
sons have not their
strength, so much in
themselves, as from the
person that delivers
them; heare, what Clear-
gymen, them selves say;
and what allowance they
give to Laymens writing,
Take Saint *Austin*, One
of the soundest Fathers,
and of the soundest
times; who though hee
have written no Treatise
hereof

Lay mens writing.

hereof, of purpose ; yet
he hath a passage in him,
that sufficiently expres-
seth, what his Opinion
is : For in his Second
Epistle, *Ad Petrum* pres-
byterum De Anima ; men-
tioning a Laymans work
in Divinity ; which this
Peter had Commended
to him ; he writes thus :
Abfit ut erubescam Presby-
ter a Presbytero Discere ; si
tu Presbyter non erubuisti à
Laico,

An Apologie for

*Laico, prædicanda & Imi-
tanda humilitate, vera Di-
dicisse.* An humblenesse
he accounts it in a Cler-
gie man, to learne of a
Lay man ; but yet an
Humblenesse, worthy
to bee prayſed, and fit
to bee practiſed. About
his time and ſound-
neſſe, is alſo Saint
Hierome, who upon the
Epistle to the Coloſſi-
ans;

Lay mens writing.

ans; writes thus; *Hic O-*
stenditur, verbum Christi,
non sufficienter, sed abun-
danter etiam Laicos debe-
re habere; & Docere se in-
vicem, vel Monere. But
come to our owne times;
which, as by mens cu-
riosity they are fuller
of Scruples; so by growth
in Divine Knowledge
they are fuller of Re-
solutions; and Heare,
what Doctors of the
Church

*An Apologie for
Church at this day say:
Andrew Ryuet, Professor
of Divinity, in the Uni-
versity of Leyden; Deli-
vers his Opinion in these
words : Agnoscimus in
Ecclesia sub Deo Unico Ju-
dice & Independenti, Duo
Iudicia Dependencia &
subalterna; quorum, Unum
est Publicum; Aliud, Priva-
tum: Hoc quidem, Omni-
bus Fidelibus Concessum;
Illud Vero solum in Ecclesia
Ordinatis.*

Lay mens writing.

Ordinatis. We acknowledge there are in the Church, under God, the only Independent Iudge, Two Dependant & sub-
alternate Iudgements ; whereof, the one is Pub-
lique, the other, Private : This, granted to all the
Faithfull, That onely, to
Pastours ordained in the
Church. With him, con-
curre in Opinion; *Dani-*
el Chamyere ; a learned
Divine,

An Apologie for

Divine, and a famous
writer of late time ; who
Declares himfelfe in
theſe words : *Pronunti-*
amus cuilibet Chriſtiano,
ut legere, ſic Interpretari
Scripturas: ſervatis tamen
diverſarum Vocationum
gradibus; ut Paſtores tan-
quam Paſtores, in hac re, ſuo
publico officio fungantur;
Privati autem, privatas
ſuas partes expleant ; and
then addes : *Et quia Deus*
ſui

Lay mens writing.

*sui Spiritus Dena variè
distribuit; Docuit Ex-
perientia, Nullius hominis
Fidelis in hoc negotio.
aut voluntatem Dammam-
dam; aut Conatum, De-
testandum. Wee pro-
nounce it lawful for eve-
ry Christian, as to Read,
so to Interpret Scripture:
yet observing the de-
grees of severall cal-
lings; namely that Pastors
exercise their publike
Function*

Lay mens writing.

tion as Pastours; & Private men, their Private parts : and then addes, and seeing God doth diversely distribute the Gifts of his Spirit; Experience hath taught us that in this kind, neither the will of any Faithfull man, is to bee Condemned, nor his Endeavour to be Despised. To these may bee added Infinite other; *all Pedibus euntes in eandem*

An Apologie for

eandem sententiam : all
agreeing as an Unifone
in Musick, in this Tenet.

And now that you have
heard, how it is *De Jure* :
Looke into the Registers
of Time : and see, how it
is *De Facto* ; and what the
Practice in the Church
hath alwayes beene. Un-
der the Law, the Scribes
and Pharises were no
Priests ; yet who greater
Glossists : who more fre-
quent

An Apologie for

quent Interpretours of
Scripture then They,
Vnder the Gospell, after
the Apostles: and in the
Primitive time of the
Church: how many Lay
men doth Saint *Hierome*,
in his Catalogue of fa-
mous Ecclesiasticall writ-
ters Record: amongst
others, *Arstides*, *Hege-
sippus*, *Iustinus*, *Modestus*:
Musonus, *Heraclius*, *Apol-
lonius*, *Maximus*: of
whom

Lay mens writing.

whom, some writ Apologies for the Christian Religion : some Disputations for convincing of Hæreticks: All, Arguments of Scripture, and Poynts of Divinity. After these men to our time ; have runne out many Hundred yeeres, yet not so many dayes in these hundreds of yeeres, as lay men writers in matter of scripture : that

Lay mens writing.

that if I should stand to
reckon them up, *Ante*
Diem Clauso Componet
Vesper Olympo. But come
to our last Age, and
lest you should thinke it
a Locall Errour, and but
of some One Country;
Look into all Countreyes;
and see how the Practise
hath gone: Looke into
Italie; there you shall see
Picco Mitranda; an Earle
and a meere Layman:
Looke

An Apologie for

looke into France; there
you shall see *Philip Mor-*
nay, a Baron of that
Country; & a meere Lay-
men; looke into our own
Country of England;
here you shall see Sir
Thomas More; a Chaun-
cellour of the Kingdome
and a meere Layman;
All of them, writing
Treatises, in Divinity
& handling Arguments
of Scripture. I name but
One

An Apologie for

One in a Country, where
but for tediousnesse, I
might name a Hundred.
And now looking back
upon the Arguments
that have been brought:
upon the Reasons; the
Authorities; the Exam-
ples, for the lawfullnesse
of Lay mens writing in
Divinity; I seeme, mee
thinkes, to have offen-
ded rather in Excesse,
then in Defect of shew-
ing

Lay mens writing.

ing it ; at least to have
said so much, that whom
it cannot satisfie, yet it
may perswade ; and
whom it cannot per-
swade, yet it may satisfie:
and serve sufficiently;
both *Impellere volentem* ,
and *Nolentem trahere*.

F

AN

2
I am very sorry
to hear that you
are ill and to have
to be absent from whom
I am sure you are
much valued and
to whom it cannot be
but that you may be
restored to health
and to the enjoyment
of your family and
the service of your
country.

Yours
A. V.



AN
ADDITION
TO THE
APOLOGIE.



And now having
spoken sufficient-
ly in Iustification of Lay
mens wtiting in Divini-

An Addition

tye. It will not be unfit,
to say something in
celebration of their stu-
dy for enabling them to
write : that it may ap-
peare they come unto
it, if not in *Sauls* Armour,
yet at least with *David's*
weapons ; with a Sling
and with stones, suffici-
ent for overthrowing of
any *Goliath* : and then
if it can bee proved that
Lay men may attaine to

to the Apologie.

as much perfection in
Knowledg, as Clergy men
may ; It cannot be doub-
ted, but they may as well
be allowed to communi-
cate their knowledge to
others by writing, as cler-
gy men are. And if in this
I shall seeke to Parallell
them, and make them go
Passibus equis ; as fast a
pace as they, there is none
can iustly take exception
seeing there is none can

An Addition

challenge any Prerogative; and Comparisons are never odious where the Endeavours only and not the Merits; or the Merits only and not the Persons; or the Persons only, and not the callings are compared. And we may bee allowed to say; that if a Clergy man bee *Pedibus celer, & Pernicibus alis*; a Lay man is not behinde him in the like Instru-

to the Apologie.

Instruments of speed;
and therefore may make
equall progresse in Lear-
ning, in equall time; and
thus farre there will ap-
peare no Inequality be-
tweene them.

It is the saying of a
Heathen man; & though
of a Heathen man, yet a
true saying. *Disce omnia
Laboribus ostendunt*, which
wee may Christianly
translate: *God sells all
things*

An Addition

challenge any Prerogative;
and Comparisons

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behinde him in the like
Instru-

to the Apologie.

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F 4 things

An Addition

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translate: *God sells all*
F 4 things

An Addition

things to men for labour :
meaning that he lockes
for no other money from
us for his wares, but
only our labour. If then
it can bee proved, that
Lay men lay out as much
of this money with God,
as Clergy men doe; how
can it bee doubted, but
that lay men may have
as much of Gods wares
as Clergy men have ?
For when *David* saith,
Blessed

to the Apologie.

Blessed is the man that meditates in the Law of God, day and night ; doe wee thinke, he meanes it not as well of Lay men, as of Clergy men ? and as well that they are Blessed in it, as Blessed for it ?

And what are then the *Incitamenta Laborum*? the Incitements to labor? for with whom the greatest Incitements are, from
F 5 them

An Addition

them we may expect the
greatest Labour. One
great Incitement to La-
bour, is *Spes Lucri*; Hope
of Gaine; as it is said: *Lu-
cri causa Currit Mercator
ad Indos*; the Merchant
for his profit will runne
from one End of the
world to another. Ano-
ther great Incitement to
Labour, is Reputation:
as it is said; *Honos alit
Arter*: *Omnesque Incen-
duntur*

to the Apologie.

dantur ad studia, Gloria;
Honour is the Fomenter
of Arts: and glory an In-
centive to Studie: and
these indeed, are emi-
nent in Clergy men; in
Lay men Little or None
at all; but then, the Lay
man hath another In-
citement more forcible
then Both these: and
that is; The Love of Learn-
ing and the Delight he
takes in studie; for where
this

An Addition

this love is ; all labours
seeme easie ; all time
seemes short ; as was
seene in *David* ; who,
though nothing be more
deare then Life ; and no-
thing maintaines Life
but Food ; yet his Love
to meditating in the
Law of God ; made him
forget oftentimes to eat
his bread. This Love is
that which onely makes
the good stomacke ;
where

to the Apologie.

where the digestion is
as good, as the Appe-
tite is great ; and each
of them makes way to
the continuance of the
other: which in the Cler-
gy man commonly is not
so. For the End of his
study, being set upon pro-
fit and preferment ; that
profit and Preferment
once gotten, the study
abates : where the Lay
man that studies for love
never

An Addition

never slack his Intention : but the more it is enjoyed, the more it increaseth. Yet I speak not this, as though Clergy men may not study out of love too; but because Lay men have no other Incentive of their study, but their love: and then is love most forcible, when & is sincere; is not mingled with any By
respects.

The

to the Apologie.

The end of a thing is
alwayes more Intentive-
ly aymed at, then the
Medium to that Ende;
and seeing Clergye men
for the most part, make
profit and preferment
the End of their studies;
Learning but the Medi-
um : what marveile if
they seldome attaine to
more then a mediocrity
of Knowledge : so much
as may serve to make
them

An Addition

then capable of Preferment : and then give over studying ; as thinking that further Learning would bee but superfluous : that all this while they may bee rather said to have studied the Politicks then Divinity ; but the Lay man, having no end in his study, but his study ; and seeking not Learning for
Pre-

to the Apologie.

Preferment; but accounting the Learning it selfe to bee his Preferment; he never thinkes he hath enough, though he have never so much : and It may bee said of him in a good sense, which is said of a Covetous man in a bad : *Quo plus bibuntur, plus sitiuntur aque:* the more he drinkes, the more he thirsts & desires to drinke; the more learning

An Addition

ning hee attaines, the
more hee labours to at-
taine more; and Now,
which of these Two, is
the likelier man to at-
taine to that height of
Learning: of whom it
may be said: *Inuague ar-
ce Potitus, Ridet ambelan-
tes duri ad fastigia mon-
tis* & Besides the Clergie
man hath many actions,
Incident to his calling,
which call him away
from

to the Apologie.

from actions of Study :
many Employments which
are as rubs in his course
of Learning ; where the
Lay man is free to bee
Totus in Libris : wholly
at his Booke ; and hath
nothing to doe but *Hes
agere* : having both his
mind and time at liber-
ty : and Now, which of
these Two, is the liker
man, to make the grea-
ter progresse in the
course

An Addition

course of Learning? Again the Cleargy man oftentimes enters upon the study of Divinity, *ut Fors objecerit illi* : rather by Casualty and chance, then by his owne choice, as perhaps more Inclined to some other study, where the Lay man being free and at liberty, enters into it, by the only propension of his liking, and as his naturall Inclination.

to the Apologie.

Inclination Leades him :
and Now, which of these
Two, is the likelier man
to attaine the greater
Perfection in Divinity;
Hee that enters into the
study, if not against his
will; at least *Inuita Mi-*
nerua: or Hee that en-
ters into it, by the
onely Inclination of his
Genius ? And of this,
if wee desire Examples,
we need not goe farre to
seeke

An Addition

seeke them, having had
Two men in our time (to
speake of no more) the
One of our owne Coun-
try; the other of a neigh-
bour-Nation. I meane
Sir Francis Bacon Lord
of *Verulam*; and *Isaack*
Casaubone : Both, Lay
men; and Both so excel-
lent in all kindes of lear-
ning; that if they would
have shewed themselves
in the Orbe of divinity, as
they

to the Apologie.

they did in lower
Spheares ; they might
have shined as starres of
the First Magnitude, a-
mongst the Greatest of
the Clergie. And though
wee may reade of many
Clergie men, that have
beene excellent schol-
lers, and admirable Di-
vines ; yet if wee could
looke into the course of
their lives ; wee should
finde, that the greatest
part

An Addition

part of their Learning,
they got being Lay men,
as indeed the Lay mans
life is fittest for study:
the Cleargy mans for
Practise.

And because the mind
is more Intentive, where
the object is more At-
tractive ; It will not be
amisse to say something
here, of the Excellency
and preheminance of
Divinity, that it may ap-
peare

to the Apologie.

peare, how much more
of the Adamant there
is in it then in any
other kind of Learning;
& therefore no marvaile
if mens minds be drawne
unto it, with a kind of
violence; at least with
more then an ordinary
Inclination: It is true
all other kinds of Lear-
ning have their severall
pleasures; & their proper
wayes of delighting the
G minde

An Addition

minde : naturall Philo-
sophy Delighteth with
the curiosity and search
of causes: Mathematicks
Delight, with the subtil-
ty and certainty of con-
clusions: Poetry Deligh-
teth with the Rapture
and Liberty of Invention;
Rhetoricke Deligh-
teth with the sweetnesse
of stile, and flowers of
expressing; and so of the
rest : but all these Arts,
though

to the Apologie..

though they be pleasing
for a time; yet they leave
in the minde a kinde of
guiltinesse, that the time
spent in them, might bet-
ter have beene spent;
as the famous Poet Vir-
gil, after his excellent E-
laborate workes in Poe-
try, yet at last, as in a kind
of Remorse, bequeathed
them to the Fire, and
would have had them
burnt. And it is written

An Addition

of Saint *Hierome*, that hee
was haled in his sleep to a
tribunall; & there cruelly
beaten for affecting Rhetorick
so much: and spending so much
time in *Cicero*: And as for
Philosophie; S'. *Paul* affords
it no better a title, then to call
it vaine Philosophie: and
thus; all human learnings
have their Remorses: on-
ly divinity though it per-
swade to Repentance yet
it

to the Apologie.

it never Repents : but is
the only studie, that Re-
deemes the time, and Ju-
stifies her **C**hildren : And
though shee scorne not
those other Arts ; Yet she
holds but little fellow-
ship with them : as being
her selfe **Q**ueen : & They
but Hand-maids. Againe
where all other studies
have both their use, and
delight ended in this life
and all their Characters

An Addition

blotted out by Death,
yet the studie of Divinity
leaves in the minde a
kind of Impression, that
(as some thinke) will ne-
ver be obliterate, as be-
ing a beginning of that
Knowledge of God in
his word, which shall
hereafter be perfected in
in his vision : at least, It
makes us in this life to
Foresee the Next ; and
in some measure to Par-
take

to the Apologie.

take of the Next : but in
a full measure, Prepares
us for the Next. In all o-
ther studies, It is enough,
if wee observe, *Philoso-*
phandum, sed Paucis; a cer-
taine proportion is suffi-
cient : but in the study
of Divinity, there is no
staying at *Paucis* ; No
stinting of proceeding :
For to make a stop, is to
take a Fall ; where the
further we goe, the fay-

An Addition

rer way we shall find ; &
the greater mysteries will
be revealed. Indeed Di-
vinity, is in great part, if
not a Reparation, yet an
Exaltation of the know-
ledge which our first Pa-
rents lost, by eating the
Forbidden Fruit : and
where by eating that
Fruit, they were then ex-
cluded from Conversing
with God in Person; wee
by the fruit of Divinity
are

to the Apologie.

are admitted now to
Converse with him in
Spirit; and though by it
wee come not to know
so much of the Creatures
as *Adam* did; yet certaine-
ly we come to know more
of the Creatour then
Adam did ; For by it,
we come to know the In-
carnation of the Son of
God; a Mystery which the
Angells desired to know,
and knowing admire :

An Addition

wee come to know the
Nature of God, which
transcends all Metaphy-
sicks : we come to know
the Power, of God which
transcends all Fictions of
poetry: we come to know
the wisdom of God,
which transcends all Po-
liticks; we come to know
the creation of the
World : which tran-
scends all Philosophy:
that wee may truly say ;
all

to the Apologie.

all the Tomes of all o-
ther Arts, are but Atomes
compared to this of Di-
vinity. Divinity teach-
eth us Humility and Cha-
rity: Two vertues, which
Morall Philosophy ne-
ver knew; It teacheth us
Obedience to the Law
of God: and submission
to his Will: Two sacri-
fices, which Heathen
Religion never under-
stood. Divinity teacheth
us

An Addition

us, that the way to bee
Rich, is to bee Godly;
that the way to bee Ho-
nourable, is to bee Hum-
ble; that the way to Hap-
pinesse, is Adversity; that
the way to salvation is
Repentance ; that the
way to life, is Morti-
fication. Divinity makes
us certaine of the Im-
mortality of the Soule ; a
Secret to which Humane
Learning never approa-
ched

to the Apologie.

ched but with doubting;
makes us certaine of the
Resurrection of the Body
a Secret to which human
Learning never approa-
ched so neer as doubting
Divinity makes us fore-
see that, which we cannot
see; makes us know that
which wee cannot Com-
prehend : makes us Be-
leeve that which we can-
not imagin. Many are the
troubles of the righteous
in

An Addition

in which Estate there is no kind of learning that gives any comfort to the mind but only Divinity: for this teacheth us the true Interpretation of Afflictions; that they are oftentimes as well Favours of God, as Punishments; which no other learning teacheth; because none acknowledgeth. This world is a Maze of Perplexities & Doubts;

to the Apologie.

Doubts : in which, there
is no other learning that
can affoord an *Ariadnes*
Thread to guide us, but
onely Divinity ; for this
discovers to us all the
snares that are laid by
the world to entrap vs ;
all the subtilties that are
used by Satan to deceave
us ; which no other lear-
ning discovers ; because
none acknowledgeth. By
reason of sinne, there is
growne

An Addition

growne an Enmity betweene God and us : in which miserable Estate, there is no kinde of Learning can set the minde at Peace ; but onely Divinity : for this assureth us, the promised seed of the woman to bruise the Serpents head, the only meanes for Reconciling us to God ; which no other learning can assure ; because none
acknowled-

to the Apologie.

acknowledgeth : that we
may truly say, all other
learnings are but *Cre-*
pundia, Toyes to please
Children ; & indeed they
please us no longer, then
while we are Children in
Knowledge : as Saint
Paul saith ; *when I was*
a Childe, I spake as a
Childe : I thought as a
Childe, I did as a Childe ;
but when I came to bee a
man, I put away all
Childishnesse :

An Addition

Childishnesse : but how to come to bee a man in knowledge ; and how to put away the *Childishnes* of ignorance ; there is no other learning but Divinity that informeth it, because there is no other kinde of learning, that acknowledgeth it.

The Jewes among many their Fables of God, have this for one ; that every day he spends certaine

to the Apologie.

taine houres in studying
the *Talmud* ; which is
their body of Divinity ;
a blasphemous Fiction,
but yet a Fiction, that
addes as much to the
honour of Divinity ; as it
Derogates from the ho-
nour of Gods Deity. He
that studies Divinity, is
continually meditating
in the Law of God ; & he
that doth so, is Pronoun-
ced blessed, by the Pro-
phet

An Addition

phet *David*, but hee never pronounceth them Blessed that study the Mathematicks, or the Politicks, or Philosophie: no Alas : for these are the Learnings, of which *Salomon* saith : *Hee that encreaseth Knowledge encreaseth sorrow* ; but then hee meanes not the Knowledge in Divinity ; for the more this Knowledge encreaseth, the

to the Apologie.

the more it fills the mind
with the true objects of
Joy; with which, all sor-
row is Incompatible;
but onely that sorrow
for which wee have not,
never shall have cause
to bee sorry. If Know-
ledge were not a
thing to be Desired; the
Cherubins that are An-
gells of Illumination
should not have so high
an Order, in the Hierar-
chie

An Addition

chie of Angels as they
have. But then it must be
a knowledge that tends
to his Glory, who is the
Fountain of Knowledge;
which no learning teach-
eth but only Divinity.
What availes it to know
a world of secrets, if wee
know not the secret of
the world, to what end it
was made ; thereby to
Glorifie him that made
it ? which no learning
teacheth

to the Apologie.

teacheth but onely Divinity. What would it a-
vaile us to know the Na-
ture of all creatures, that
wee could give them
Names expressing their
Natures as *Adam* did ; if
we should not know the
Creatour and his name.
Iehova ; revealed first to
Abraham ; which no lear-
ning teacheth but onely
Divinity. There is but
Unum Necessarium, as
Christ

An Addition

Christ saith : but one
thing Necessary ; and
this one Necessary thing
no learning teacheth, but
onely Divinity : and if
Divinity onely teach
the one thing that is ne-
cessary, then all other
learnings teach that
which is superfluous ;
what marvaile then, if
as Saint *Peter* said to
Christ of himselfe and
others : Behold, we have
left

to the Apologie.

Left all to follow thee;
so many Excellent men
in antient times, have
left all other Learnings
to study Divinity; as
Origen and Saint *Austin*
did; who left their
Schooles of Rhetoricke,
to bee Schollers in Di-
vinity, as Saint *Cyprian*
did, who left his study in
Astrologie and Curious
Arts, to bee a student
in Divinity; as many
H Empe-

An Addition

Emperours and great
Princes have done ; who
after many glorious at-
chievements in the
World, have left at last,
I may say, their study-
ing the Politicks ; and
betaken themselves to
a private Life, to study
Divinity ; for this onely
teacheth us both to
know God and our
selves ; this onely in-
structeth us both to Live
well

to the Apology.

well, and Die well; this
onely informeth us, how
to make use of the Pre-
sent time, in providing
for the time to come;
without which, all stu-
die is but idlenesse; all
Learning is but Igno-
rance: and therefore O
my Soule; Let other Arts
have their portions with
Ismael; but Let the stu-
dy of Divinity bee thine

An Addition

Isaak and Inherit thee :
Let other Learnings
have some place in thy
Memory ; but Divinity
onely in thy Affection ;
Let other studies be thy
~~thy~~ thy Vacation ; but
onely Divinity thy ~~thy~~
thy Negotiation ; for (to
use no worse compari-
son) Hee that leaves
Divinity to follow any
other study : leaves the
clear

to the Apologie:

cleare Water of the
Fountaine, to drinke of
muddy streames.

FINIS.

1814

1814

1814



MEDITATIONS
V P O N T H E
Fall of L V C I F E R



T H E Fall of
Babel was a
great Fall: for
when they had reared
the Walls above the
Clouds; and rayfed them
up to the confines of
H 4 Heaven;

The fall of Lucifer.

Heaven ; even then confusion tooke it, and layd it flat with the ground ; and hath left it an example of desolation to this day. But the Fall of man, was a greater Fall ; for he being seated in Paradise ; a seate leuell with the Angells ; and nothing but God above him ; was brought down into this vale of misery : where he hath no better

The fall of Lucifer.

a place to dwell in, then
the beasts of the field.
But the Fall of Lucifer,
as it was before, so it
was beyond both these
and exceeded them as
much in greatnesse as in
time. For where the Fall
of *Babell*, was but a Fall
from a higher to a
lower: and the Fall of
man, but from a better
to a worse; the Fall of
Lucifer was a fall, from

The fall of Lucifer.

From the highest to the lowest:
from the best to the
worst ; or rather to a
lower then the low-
est. to a worse then the
worst ; seeing they fell
into Hell, which had
beene no Hell, if ; they
had not fallen into it for
though God made the
place, yet their fall made
the misery of the place :
which had beene none
without it. The fall of
Babel

The fall of Lucifer.

Babel was but of a pyle of stones, reared up by the hand of man, as it were against their will ; and their Fall was but a returning to the place from whence they came; and the Fall of man, was but of an earthly creature ; and but from one part of the earth to another ; a remoove rather then a fall ; to a courser part indeed, but yet

The fall of Lucifer.

yet to a larger and of
more elbow room, then
where he was before ;
and but the same out of
which, he was taken; and
therefore naturall to him:
but the fall of Lucifer,
was a fall, though not
of Heaven it selfe, yet
of a prime Creature of
Heaven : and of a
great part of the Host
of Heaven ; and that to
a place, no lesse made
by

The fall of Lucifer.

by his fall, then for it :
and which is now the
center, or rather the
sinke of all falls, and of
all that fall : a finall,
yet endlesse fall: though
fallen, yet still falling,
because into a bottom-
lesse pit.

But how could Luci-
fer fall ; that had such
stayes to hold him up ;
the props of such Hea-
venly gifts, as never
Crea-

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Crea-

The fall of Lucifer.

Creature, that was but
only a Creature, ever had,
before or since ? Guifts
of knowledge and un-
derstanding ; Guifts of
strength and power :
Guifts of brightnesse and
splendour ; and were
not all these Guifts, of
force sufficient to keepe
him from falling ? could
not understanding make
him know the danger ;
could not strength make
him

The fall of Lucifer.

him shun the danger ;
could not brightnesse
make him see the dan-
ger : but that he must
fall headlong into it :
as one that had neyther
sight nor strength, nor
understanding ? O my
soule , These gifts
are all excellent ; but
their excellency is no-
thing , where grace is
wanting ; and though
Lucifer had grace too
in

The fall of Lucifer.

in excellency, yet he
had not, It seemes, the
excellency of grace; his
grace was inferiour to
his gifts: and there-
fore as inferiour, was
overthrown by his gifts:
his understanding made
him *Altum sapere*; his
strength made him *Altum
petere*; his brightnesse,
made him *Altum spirare*;
so that, all these gifts,
though in themselves
ex-

The fall of Lucifer.

excellent ; yet having
not equall grace to wield
them : were but as so
many instruments to pro-
cure his Fall.

But yet how could
Lucifer fall, that was an
Angell ? seeing Angells
are spirits ; and spirits are
aery and light : and have
no weight to presse them
down as bodies have :
but are borne up with
their own lightnesse as
with

The fall of Lucifer.

with wings : though
there be nothing under
them to beare them up.
Indeed Angels being
spirits, are not properly
In loco , in a place, in
the manner as bodies
are : and therefore are
not properly subject to
locall falling, as bodies
be : which is indeed a
translation rather than a
falling ; as *Henoch* was
translated when he was
taken

The fall of Lucifer.

taken up to Heaven :
there never properly
was a falling, but this of
Lucifer and his Angells ;
For this had in it , all
the parts and circum-
stances , of a true fall :
It was a fall in place : for
they fell from Heaven
into Hell : a fall in estate ;
for they fell from being
Angells to be Devils : a
fall in condition ; for
they fel from happinesse
into

The fall of Lucifer.

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they fel from happinesse
into

The fall of Lucifer.

into misery : a fall in
glory, for they fell from
light into darkenesse :
and that which is most of
all, and the cause of all,
a fall from Gods favour
to his anger; and there-
fore finally, a finall fall;
and which can never be
but a fall : for it is not
Origen can perswade us,
that a time will come;
when all the apostate
Angels, shall be restored
again,

The fall of Lucifer.

again , to the same estate in Heaven they were in, at first. Indeed man , who fell not of himselfe, but was thrust down by another : hath had the favour to be ray- sed up by another : but Lucifer who was not thrust downe by any o- ther ; but fell of him- selfe ; hath justly beene left to rise of himselfe ; and seeing it is impossi- ble,

The fall of Lucifer.

ble, that he should rise
being fallen, who could
not stand being up; ther-
fore *Sedet aeternumque
sedebit, Infelix Lucifer:*
his fall is irreparable;
and no hope left of any
possibility, ever to rise
again: and least ha-
ving the liberty of their
prison, should give them
any hope to be in time
delivered; they are re-
served in everlasting
chains

The fall of Lucifer.

chaines under darke-
nesse , unto the judge-
ment of the great day :
the day of which they
sayd to Christ ; *Art thou*
come to torment us be-
fore our time ? Not that
they were without tor-
ment then ; but that they
had it not , in the full
measure.

O Lucifer, why wouldst
thou fall ; when thou
mightst have stood !
though

The fall of Lucifer.

though I cannot say,
thy will was to fall, but
to rise : but that will
of thine to rise, was a
just cause of thy fall ; for
why shouldst thou de-
sire to rise higher , who
wert as high already as
the Highest, but onely
the Highest ! could no-
thing serve thy turne, but
to be equall with God,
who should not be God,
if hee could have an
equall ?

The fall of Lucifer.

equall ? what was this
but extreme pride ? and
if it be true that pride
will have a fall ; and a
fall proportionable to
the pride : there never
was such a pride : and
therefore never such a
fall. The pride extreme:
and therefore extreme
the fall.

But how could such
pride enter into the
mind of Lucifer, to have
I em-

The fall of Lucifer.

emulation with God ?
To be proud in emulation with men, may have some colour : because we can see defects in them ; and will see none in our selves : but to be proud with God ; seemes a thing impossible : because there is nothing to be seen in God , that is not perfecter then perfection it selfe. But the truth is , It is the nature
of

The fall of Lucifer.

of pride to infatuate :
and to make one see
lesse in others ; more in
ones selfe, then there is :
and this was Lucifers
case. He could not but
know , that whatsoever
he had : he had it from
God ; but hee might
thinke perhaps , that
God had over spent
himselve in giving , be-
fore he was a ware , and
had given him greater

The fall of Lucifer.

gifts then he left for
himselſe : and upon this,
might take upon him to
be as great as he : when
he thought himſelſe to
be as good as he. But
O Lucifer, if this were
thy thought, we may
• juſtly thinke, thy wit as
little as thy grace : For
though it be ſayd of the
Sonne of God, that
Exinanivit ſeipſum ; he
emptied himſelſe ; yet
but

The fall of Lucifer.

but as sonne, not as God:
but that remaines entire
still ; and can suffer no
abatement , notwith-
standing any greatnesse
of gifts , he imparts to
any other. Indeed there
is not in the World a
more foolish thing then
pride ; which will al-
wayes be climbing, when
nothing is so unfit to
climbe as it : For he that
will prosper in climbing,
I 3 must

The fall of Lucifer.

must begin at the foote
of the Ladder ; which is
humility ; and this, pride
^thinkes skorne to doe :
or rather it thinks skorn,
to use any Ladder at
all ; and indeed there is
no Ladder, to reach so
high as Lucifer aspired ;
For the longest Ladder
of Creatures reacheth
but to Heaven ; and he
aspired to be as high as
God, who is above the
Heavens.

The fall of Lucifer.

Heavens. But as bodies
are held up , by some-
thing that is under them:
so spirits are held up by
something that is above
them ; and that something
above them, is the hand
of God : who if once he
give over his hold ; (and
he gives over his hold,
where he finds there is
pride :) how can proud
spirits chuse but fall,
when they have nothing
I 4 either

The fall of Lucifer.

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The fall of Lucifer.

Heavens. But as bodies are held up , by something that is under them: so spirits are held up by something that is above them ; and that something above them, is the hand of God : who if once he give over his hold ; (and he gives over his hold, where he finds there is pride:) how can proud spirits chuse but fall, when they have nothing
I 4 either

The fall of Lucifer.

either under them, or above them to hold them up ? not under them ; because they are not bodies ; Not above them ; because they are not humble.

It may bee thought, that Lucifer was not much discontented with his fall, seeing by his fall, he got to be Prince, the Prince that ruleth in the Ayre. He might have stayed

The fall of Lucifer.

stayed long enough in
heaven before he should
have gotten such a dig-
nity ; and if this bee a
fall, what is a prefer-
ment ? For though the
Ayre be a meaner Coun-
try then Heaven ; yet
to be a Prince in it, plea-
seth him better, then to
be a subject in the o-
ther. For he is all for
soveraignty: of his mind
that sayd; *Aut Caesar, aut*

The fall of Lucifer.

Nihil : if he see but one
above him ; he takes no
joy , how many soever
he sees below him : But
alas what availes it to
have the title of a prince,
and not the power ? For
what power hath Lu-
cifer in the aire , when
all his walke , is but to
compasse the Earth ; and
can doe nothing there
neither ; not so much as
enter into Swine , but
as

The fall of Lucifer.

as hee is faine to aske
leave of God. O then
the vanity of pride, that
pleaseth it selfe with
titles, where there is no
Power. But Lucifer is
of another mind; For if
once he get but the title,
It shall goe hard, but
he will quickly get the
power too : and for all
his fall, is not out of
hope to attaine his end.
For though hee cannot
rob

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rob God of his worship ;
yet of his worshippers
he can and will : that
if the matter should
come to bee tryed by
number ; he would not
doubt to have more fol-
lowers to take his part,
then God : and then,
this is glory enough for
him , to be equall with
God in number of fol-
lowers, though he can-
not bee in power ; and
in

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in deed if it be true, that
in Heaven hee drew as
many after him, as he
left behind him; he is
like to make it good in
Earth with advantage;
where for one that ad-
heres to God; I cannot
say how many, but many
adhere to him, and this
was plainly scene at the
time of the great de-
luge; For there entred
then into the Arke but
eight

The fall of Lucifer.

eight persons ; and all
entred that were the ser-
vants of God : all the
rest of the World : and
the World was then as
full of people as now ;
were all , for any thing
appeares, the servants of
Lucifer. But in what
aire is it, that Lucifer is
a Prince? Is it any where
but in aery and incon-
stant minds , caried a-
bout with every winde,
and

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and in whom there is
no stability of grace? and
to bee a Prince in such
ayre what is it but to be
an aery Prince ? with-
out any solidnesse or
substance in him ; all in
phantasmes and shewes ;
as he shewed Christ, all
the Kingdomes of the
World : but it was but
a shew ; and he shewed
Samuel to *Saul* ; but that
but a shew too ; and his
en-

The fall of Lucifer.

enchanters turned their
rods into Serpents : and
tha t but a shew neither ;
for indeed all the power
he hath : and all hee
can doe as Prince of the
Aire, is but to make a
shew ; great promises ;
and great threatings, but
all vanish into Aire ;
and therefore this but
a poore amends for the
misery of his fall : seeing
his Principality, is but

The fall of Lucifer.

a seeming Dominion :
where his Fall is a
sensible and reall servi-
tude.

If you aske at what
time it was that Lucifer
fell; there be some will
tell you , before the
making of the World :
but this could not bee :
seeing there was neyther
Unde nor *Quo* : neyther
place from whence nor
place,

The fall of Lucifer.

place, whither he should
fall, till God had made
the Heaven and the
Earth. Others there are
will say ; Vpon the first
day of the Creation :
because then, God made
the light : and the
Angells are sayd to bee
Angells of light : and if
made then ; they also
fell then : for they sin-
ned as soone as they were
made : and fell as soone
as

The fall of Lucifer.

as they sinned. But most likely it is, they fell upon the second day of Creation ; which therefore made *Moses* not to say of the worke of the second day , that God saw, It was good : because in that day God saw something, that was not good ; and nothing so likely , as the pride of Lucifer, and his fall. But whensoever it was
that

The fall of Lucifer.

that he fell ; whether
sooner or later ; It was
too soone for us, seeing
hee was ready heere on
Earth to seduce us ; as-
soone as we were made ;
as hee had seduced o-
thers before in Heaven,
as soone as he was made
himselſe ; to the end
belike, that none should
be longer innocent, then
he himselſe had beene :

For *In veritate non stetit:*
He

The fall of Lucifer.

Hee stayed not one jot
of time, before he playd
his pranks in Heaven.
He never stayed for *Secunda cogitationes* : For
if hee had stayed but so
long as to bethink him-
selfe ; could hee have
beene so blind , not to
see his errour, or so im-
provident, not to pre-
vent his fall ? Oh the
wonderfull dammage
that is incurred by hasti-
nesse

The fall of Lucifer.

nesse and precipitancy.
Not Lucifer with all his
gifts , but hastinesse
brought upon him, his
miserable fall, and utter
ruine.

And as it is uncer-
taine at what time hee
fell; so it is as uncertaine
to what place hee fell:
though no doubt, into
Hell, if there be a Hell;
but if there bee none,
whither then ? and in-
deed

The fall of Lucifer.

deed where should any
such place be ? we are
sure , Not in Heaven;
For then it should have
beene no fall ; and be-
sides, Heaven and Hell
are not onely asunder,
but *opposite*. And wee
may be sure, not in the
Sea ; For then there
could be no Hell fire for
water, and besides, *Dives*
would never have made
such moane, for a drop
of

The fall of Lucifer.

of water to coole his tongue. It might bee thought to bee in the Aire; because hee is said to be the Prince that ruleth in the Aire : but that when *Corah* and *Dathan* went downe quick into Hell : they were swallowed up of the Earth, and not of the Aire. And yet neither can Hell be in the earth, seeing the Earth is a
solid

The fall of Lucifer.

solid body ; and not likely to have any cavity so large to make a Hell ; which must be able to hold all the bodies of the damned, that ever were, or shall be ; and indeed if there were any such place as Hell ; would *Moses* have omitted it in his catalogue of Creation ? and seeing he makes no mention of any such place, we may
K well

The fall of Lucifer.

well thinke there is no
such place : but that it
is only a fiction of Poets;
of whom it is truly said,
*Admiranda canunt, sed
non credenda Poetæ.* Thus
argue some infidell spi-
rits, that would be glad
there were no such
place as Hell, and there-
fore speak as they would
have it : but the reasons
of their infidelity may
be easily confuted. For,
why

The fall of Lucifer.

why is there no such cavity in the earth to make a Hell ; when by evident demonstration it is prooved, that the thickness of the Earth is no lesse then seaven thousand miles ; and may not so vaste a space afford roome sufficient for a Hell : and for a Hell sufficient to hold all the soules of the damned, that ever were or shall

The fall of Lucifer.

be ; when the body of
one man was able to
hold a legion which is at
least six thousand devils;
and divells take up as
much roome as soules ?
For as for the bodies of
the damned, there needs
no roome in ; Hell for
them ; (unlesse now and
then perhaps, for two or
three such as *Korah* and
Dathan) untill the day
of judgement : For bo-
dies

The fall of Lucifer.

dies come not there till
then : and then there will
be a new Heaven, and
a new Earth : and no
doubt a new Hell too ;
at least, the old Hell so
much enlarged, as to be
able to hold as well the
bodies of the damned,
then, as now the soules;
of which enlarging of
Hell, the Prophet *Esay*
sayth thus ; *Hell hath en-
larged her selfe, and hath*
K 3 *opened*

The fall of Lucifer.

opened her mouth exceedingly : as if it were the condition of Hell , to grow alwayes greater with the occasion ; and therefore no neede to feare, it will ever be too little. And what though Moses make no mention of any such place as Hell ; doth it therefore follow, there is no such place ? He makes no mention of Angells neither , shall we

The fall of Lucifer.

we therefore thinke,
there are no Angells? But
as he forbears to speake
of these persons : so he
forbears to speake of
this place : and both per-
haps for one reason ; be-
cause his purpose is to
speake only of visible
things ; of which neither
of these is any. But
though *Moses* make no
mention of any Hell ;
yet there are others that

The fall of Lucifer.

doe ; and others as worthy to be credited as *Moses*. And to goe no further then our Creed : doth not an Apostle make it an article : that Christ descended into Hell ? but descend into Hell he could not, if there were not a Hell, to descend into ? doth not the Prophet *Ezekiel* say ; *The mighty shall speake out of the midst of Hell* ; but what

The fall of Lucifer.

what midst of Hell, if
there be no Hell? doth
not the Prophet *Amis*
speake in the person of
God; *Though they dig in-*
to Hell; thence shall my
band take them; and dig
into Hel, they could not,
if there were not a Hell
to dig into; and that, in
the Earth too? But if
we will neither believe
Apostles, nor Prophets:
at least we will not re-
fuse

The fall of Lucifer.

use to believe Christ:
and Christ sayth thus;
*whosoever shall say to his
brother, Thou foole, shall
be in danger of Hell fire;*
but what danger of Hell
fire, if there be no Hell?
and againe ; *Feare not
them that can kill the body,
but cannot kill the soule ;
but feare him, that can cast
both body, and soule into
Hell fire ; but cast them
into Hell fire he could
not ;*

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not, if there were no Hell fire, to be cast into. And indeed if there were not a Hell ; Gods Kingdom would be defective in the coercive part : there would want a fit place for execution of malefactours : and for imprisonment of offenders. In which point, God hath been so provident ; that although the Devill sinned from
the

The fall of Lucifer.

the beginning ; yet before that beginning, he had made ready a prison to hold him, if he should offend ; and all other that should be his adherents : as appeares by the words of Christ, *Goe yee cursed, into everlasting fire ; prepared for the Devill and his angells.* Wherefore O my soule, be most assured, that there is a Hell fire ; the place in-
to

The fall of Lucifer.

to which Lucifer and his
angells fell ; and in which
both he and all that be
his adherents, which are
all impenitent sinners ;
shall everlastingly be
detained and everlast-
ingly be tormented : but
where or how it is, who
can tell ; or how should
we know, when it is not
revealed ?

But in what was it,
that Lucifer shewed his
pride

The fall of Lucifer.

pride towards God? was it in contesting with him about his sovereignty? Or was it, in finding fault with his Creation of the World ; or with his government in the administration of his Creatures? and then, was it in word, or in deed ; or but in thought only? some indeed have thought but only in thought : but this is not likely ; for
could

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could he, by only thinking, have drawn such multitudes of Angels, as he did, into his faction? some againe have thought, he tooke it in skorn at Gods Hands: that his Son should take upon him the nature of man; and not of Angells; wherein hee thought himselfe disparaged; and thereupon grew murmuring and rebellious
against

The fall of Lucifer.

against God: but neither is this likely : for that secret of Christs incarnation, was not perhaps as yet discovered, when Lucifer offered his affront to God. Whatsoever it was ; It was sufficient that God saw in him an insolent and rebellious disposition, with which, by communication he had infected many ; and who knowes
to

The fall of Lucifer.

to what it might have grown, if God had suffered him never so little, to have stayd in Heaven?

But how should Lucifer come to sin, being created in so great Holinesse, as no doubt he was? was it not, that seeing himselfe in state of immortality, he knew he could never perish; and the knowing he could
not

The fall of Lucifer.

not perish, made him stand upon himselfe; and admiring his own gifts, neglect the giver? For otherwise, it is as impossible to conceive, how he should ever come to commit sin, being created in such holinesse; as to conceive how there should be sin, for him to commit, when there was no such thing as sin created. It seems therefore he created it himselfe

The fall of Lucifer.

him
nd
ts,
D-
i-
e
t
elfe : which perhaps
Christ meant, when he
said ; *Diabolus est mendax*
& *Pater ejus* ; the Devill
is a lier ; and the Father
& creatour of lies. For he,
seeing God to be a crea-
tour : and knowing him-
selfe made *Ad similitudi-*
nem Dei ; after Gods like-
nesse : thought perhaps,
he might lawfully doe
as he saw God doe : and
be a creatour as well as
he :

The fall of Lucifer.

he : And why not bee
Similis Altissimo : like
to the most high ; being
made , *Ad similitudinem*
Altissimi : after the like-
nesse of the most High ?
upon which false ground
seeking to bee like God
in soveraignty ; where
he should have sought to
be like him in holinesse:
he became as it were the
creatour of sinne ; For
alas, what other creature
could

The fall of Lucifer.

could he make, if hee
would needs be making
creatures, being a Crea-
ture himselfe, but onely
sinne? that now, as God
sayd afterward of *Adam*
as it were in skorn: *Man*
is become like one of us,
knowing good and evill:
So of Lucifer, he might
say in skorn; Lucifer is
become like one of us;
being a soveraigne, and
a maker of Creatures.
But

The fall of Lucifer.

But as sin was at first, as
it were the Creature of
Lucifer ; so Lucifer is
now as it were the Crea-
ture of sin ; for what is
there in him, which sin
hath not made ? all that
God made in him being
utterly defaced : and this
was a greater fall, then
that which was locall ;
for that, though from
the highest to the low-
est, was yet but a finite
fall ;

The fall of Lucifer.

as fall ; where this, from
of grace to sin ; from being
is a Creature of God, to be
a Creature of sin ; was a
fall as Infinite, as sinne it
selfe, which next to the
infinitnesse of him that
is infinitnesse it selfe, is
infinite.

But why would God
so severely punish a first
offence ; and of a first of-
fendour ; and of one
that knew not what pu-
nishment

The fall of Lucifer.

nishment meant ; and
had never had example,
to make him take heed ?
was it not that this first
sinne, should not have
beene the last, if the of-
fendour had been suffe-
red to scape unpunished!
and therefore was not
more a punishment, then
a prevention. And could
any severity be too great
in punishing an offence
so insolent; an offendour
so

The fall of Lucifer.

so impenitent ? For doe
we thinke he would not
doe it, if it were to doe a-
gain? no doubt he would:
he could no more leave
off his pride ; then the
Leopard can leave off her
spots : the greatnesse of
his gifts was all imployed
to make great his sin; or
rather indeed was great
with sin ; and hee could
no more containe him-
selfe , from bringing
L forth

The fall of Lucifer.

forth sin ; then a woman
can containe her selfe,
from bringing forth the
fruite of her body; and as
no woman ever hated
her own flesh ; so Lucifer
could never come to hate
sin, which was his owne
issue : and we may knowe
the continuance of his
ambitious aspiring by
this ; that notwithstanding
his fall ; notwithstanding
the servitude by his
fall

The fall of Lucifer.

namely; notwithstanding the
torments in his servitude;
the notwithstanding the bit-
tremesse of his torments;
yet amidst all these affli-
ctions, his minde ran still
upon the satisfying of his
ambition; and in so high a
degree, that nothing
would serve his turn, but
to have the Son of God
to doe him homage; and
to fall down and worship
him, therein exercising
his

The fall of Lucifer.

his ambition no lesse in
Earth, then he had done
before in Heaven.

But why doe we call it
the fall of Lucifer ; and
not rather the ejection
or the banishment ; or the
expulsion, or some such
word, as might expresse
some angry act of God, in
repressing his insolence
and punishing his pride
indeed because it is the
fittest word : for if we
should

r. *The fall of Lucifer.*

ould call it by any of
one of other termes; it
might seeme to intimate,
if it put God, to some
great businesse, to rid his
hands of him; and to re-
move him out of Hea-
ven; when alas, God
purchased him not the
honour; so much as to
have any hand at all in
his fall; but only left him
to himselfe; and there
needed no more; for then

The fall of Lucifer.

he presently fell ; not so
much by Gods power ; as
by his own weaknes ; Not
by any weight of body,
which he had not ; but by
the weight of sin, which
was as plummetts of lead,
to presse him down. And
that we may know, how
little God troubled him-
selfe in the matter ; hee
hath left it to us, to be
Judges in the case ; as it
is sayd ; *Know yee not that*
we

er. The fall of Lucifer.

ot for shall Iudge the Angells &
; as meaning, no doubt, these
Not postate Angells: yet not
dy, perhaps, that we shall sit
by in judgment, to censure
ich their fault; and to pro-
ad, nounce their doome; but
nd that by the comparison
w of their gifts with ours;
n. and perhaps of their sin
e with ours: the greatnesse
e of their sin, shall the bet-
t ter be made appeare, to
e their greater condemna-

The fall of Lucifer.

tion; in a like sense to that saying of Christ ; *The Queen of the South shall rise up in the judgment, against this generation ; and condemne it.*

It is a great secret revealed to us ; that in the deity there are three persons; the Father, the Son, and the holy Ghost; and it is another great secret revealed to us ; that relation is had to these three persons,

The fall of Lucifer.

that persons, in the punishment
of sins; for sins against the
father; and sins against
the son shall be forgiven:
but a sin against the ho-
ly Ghost; shall never be
forgiven, either in this
world, or in the world to
come. But how may ap-
plication be made of this,
in this case of Lucifer?
May we not say, that in
God the Father, is consi-
dered power; as we say
in

The fall of Lucifer.

in our creed : *I believe in
God the Father Almighty ;
& to sin against power is
a sin of infirmity: and this
sin shall be forgiven : In
God the Son is confide-
red wisdom; as it is said;
In Christ are all the trea-
sures bidden of wisdom and
knowledge ; and to sin a-
gainst wisdom, is a sin of
ignorance : and this shall
be forgiven : but in God
the holy Ghost, is confi-
dered*

The fall of Lucifer.

dered love ; as it is said ;
The love of God is shed a-
broad in our hearts by the
holy Ghost : and to sin a-
gainst love is a sin of ma-
lice : and this shall never
be forgiven. O wretched
Lucifer ; we may then
conclude, thy sin as being
of malice, is absolutely
irremissible : and there-
fore thy fall, as an effect
of that sin, is utterly un-
recoverable : that it is
but

The fall of Lucifer.

but labour in vaine, for
Origen to plead for thy
pardon any longer ; For,
though there might bee
hope of pardon for thy
sin of pride ; as being
against the Father, & the
Son: yet for thy sin of ma-
lice, there can be no hope
at all, as being directly a-
gainst the holy Ghost.

And now my soule,
wonder not that Lucifer
fell : but wonder rather,
that

The fall of Lucifer.

that thou fallest not thy
selfe: for how much dost
thou come short of Lu-
cifers aspiring? he sought
to be Godsequall : and
thou thinkest much to
be his inferiour: For why
else dost thou vilify his
Lawes ; set at nought his
Commandements : and
makest no more recko-
ning of his precepts, then
if they were the words of
an idoll? Is it not as much
not

The fall of Lucifer.

not to obey God ; as not
to acknowledge him? is
it not as great an indig-
nity, to vilifie his word, as
his person ? O accursed
Lucifer, though we may
curse thee for all this e-
vill ; yet there is some
good for which we may
thanke thee, that by this
dreadfull example of thy
fall, we may learne to
humble our selves under
the Almighty hand of
God ;

The fall of Lucifer.

God ; and to serve him
with feare ; least we take
the like fall, as thou hast
done: for if God spared
not the Angells that
were disobedient : why
should we thinke he will
spare us ? only O blessed
Saviour, It must be thy
worke to stand between
us, and thy fathers anger:
that he leave us not to
our selves : as hee did
Lucifer and his angells ;
For

The fall of Lucifer.

For alas then, we shall
never be able to escape
falling with Lucifer
and his Angells.

FINIS.

MVSEVM
BRITAN
NICVM

